

# THE KOREA MISSION FIELD



KUNSAN BOYS' ACADEMY. (*Page 116.*)

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# THE KOREA MISSION FIELD

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**EDITOR.**—LILIAS H. UNDERWOOD.

**ASSOCIATE EDITORS.**—Mrs. HUGH MILLER and Mrs. GERALD BONWICK. All editorial communications should be addressed to the *Associate Editors*, c/o the Tract House, Seoul.

**BUSINESS MANAGER.**—Mr. GERALD BONWICK, the Tract House, Seoul.

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If preferred Subscriptions may also be sent to any of the following:—

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Mrs. BONWICK, 28 Weston Park, Crouch End, London, England.

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## NOTES AND PERSONALS.

The Canadian Presbyterian Mission has lately had added to its force the Rev. and Mrs. D. A. Macdonald, through the generosity of the Western Committee. These new workers, after a temporary residence in Song Chin, will make their headquarters at Hoiryung, a new station of that mission.

We regret to have to announce the homegoing of Miss Ivey of the Southern Methodist Mission. For some weeks past she has been under the doctor's care, and the decision was that it was imperative for her to return to America at this time. Dr. W. T. Reid of Songdo has accompanied her. Her many friends here hope for a speedy recovery and that she may soon be able to return to the work which needs her so much.

The Rev. and Mrs. A. W. Wasson left on the 4th of May on their much needed furlough.

The Rev. and Mrs. C. T. Collyer left Korea on their furlough on the 13th of May. They travelled *via* Siberia and will spend some time in England before visiting America.

Dr. and Mrs. R. G. Mills left last month for a short furlough in the United States. We trust they shall be much benefited by this trip.

The Rev. and Mrs. F. G. Vesey left Seoul for their home in England on the 27th of April. Mrs. Vesey's father, the Rev. John Burnham, whose helpful and inspiring poem appears on another page, has been very ill for some time past. They have gone home to comfort and cheer him during these trying days of illness. The home-going which would otherwise be so full of joy will be overshadowed by this but our prayers follow them that every hour of the journey may be filled with all needed blessing and that their return to Korea may be in the fullness of restored health and strength.

Dr. C. H. Irvin has returned to take up medical and evangelistic work in Fusan. Mrs. Irvin will return in the autumn after she has seen their son, Roderick placed in Harvard University.

Miss M. R. Hillman of the Methodist Mission has gone home to take care of her mother who is living alone and needs the attention of a daughter.

## BIRTHS.

To the

Rev. and Mrs. George H. Winn, Fusan, a son.

Rev. and Mrs. E. A. Renich, Andong, a son.

Dr. and Mrs. A. S. Sharrocks, Syen Chyun, a son.

## DEATHS.

It is with great sorrow that we record the death of Gordon, the youngest son of Rev. and Mrs. A. F. Robb of the Canadian Mission, Wonsan. After an illness of about fourteen days he died on the 20th of April of broncho-pneumonia. Our sincere sympathy is extended to the bereaved parents at this time.

Last December three Swedish ladies arrived in Seoul as an addition to the forces of the Salvation Army. It is with much sorrow that we record the death of one, Lieutenant Jenny Sophia Frick, after an illness of only 12 days. The funeral service was conducted by Colonel Hoggard, at which most of the English Officers of the S. A., in addition to representatives of the various missions, were present. The shortness of her missionary career of only four months is a mystery to us, but it was God's own best way for her, and we earnestly commend her loved ones, far away, to His loving care and comfort.

The death on April 25th at Severance Hospital, Seoul, of Rev. George William Knox D.D., of Union Theological Seminary, New York, closed suddenly the earthly



life of one who has meant much in the great task of interpreting to the West the oriental point of view, and most of all in interpreting to both East and West the message of Christianity.

Dr. Knox, accompanied by his wife, had gotten as far as Korea on his eastward tour of the Orient. During the past autumn and winter enormous audiences in the student centres of India have listened with courtesy and appreciation, and, in many cases, with a deep heart response, to Dr. Knox as he outlined the essentials of the Christian faith. Even in China, in spite of disturbed political conditions, student audiences, usually not readily attracted, came together for the same purpose. In Peking, for example, where all institutions were still closed and the student body widely scattered, 600 were in attendance at a single lecture. At Syen Chyun the Sunday before his fatal attack of pneumonia he spoke three times, and large audiences greeted him at Pyeng Yang little thinking that his work was so nearly over.

Peculiarly keen were Dr. Knox's anticipations as he neared Japan, his first field of work after leaving Auburn Seminary in 1877. He had labored there in nurturing the infant Christian Church, teaching in the Presbyterian Theological Seminary in Tokyo, lecturing on philosophy and ethics in the Imperial University, and it was then that he came to know the life and thought of the people in city and country in a unique and sympathetic way. On his return to the United States in 1890 he carried his love of the Orient with him, and in the years which followed, by his work in connection with the Mission Boards, as a city pastor, as a public lecturer, as an author, as a teacher and inspirer of students under him in Union Theological Seminary, he did more than one man's work in spreading the knowledge which makes different races brothers, and the faith which makes us recognize God as our Father.

Among the works from his pen might be mentioned "The Mystery of Godliness" (in both Japanese and English), "The Spirit of the Orient" and several other books widely used in mission study classes, and "The Christian Point of View." The editors of the Encyclopedia Britannica chose Dr. Knox to write the section on "Christianity." It would seem to our human vision that the world at large is greatly the loser because it can never read the results of his observation and mature thinking on this trip so abruptly concluded.

In spite of Dr. Knox's retiring nature and student habits he was not able to escape all the honors which were offered him; among them were his decoration from H. M. the Emperor of Japan, his D.D. from Princeton University, as well as other degrees.

Dr. Thomas Hall, a life-long friend and Dr. Knox's colleague at Union Seminary, arrived in Seoul to conduct the funeral services at the Severance Hospital chapel, and to accompany Mrs. Knox and the remains as far as Japan, on her sad journey homeward. (G. S. B.)

## KUNSAN BOYS' ACADEMY.

BY PROF. W. A. VENABLE.

We are very happy here at Kunsan, over the completion of our new Boys' Academy Building. After having had only three rooms in two Korean buildings at our command for class-rooms and dormitory for years past, this new building with its six class-rooms, its 20-45 ft. chapel, office, and basement, seems like a palace. This main building, our new dormitory, and small Korean building which we expect to use as a physical and chemical laboratory, together with a play-ground in front large enough for base-ball and foot-ball, and ground reserved for teachers' houses on one side, have all been enclosed with a good fence, and look quite like a school campus.

We started moving into our new quarters last November, and have gradually taken possession of the whole building as the carpenters, painters, and plasters retired, holding classes in one part of the building while painting and plastering were going on in another part, and then exchanging rooms, a performance which I would never repeat. At last after many postponements, we held our dedication service on April 3rd, formally consecrating the building to the Lord's work.

We began our new school year on April 1st, having now, we hope, successfully passed through the transition to the government school calendar, and the new course of study adopted by the Senate. We have 42 boys in actual attendance at present, of whom 30 are in the Academy grades, and the remaining 12 in the preparatory department. Of this number, more than three-fourths are doing some sort of work to help pay their expenses; 20 are doing grading with picks, shovels and dump-carts, and others are doing janitor work, mimeographing, outside-work at the mission houses, and a few others are acting as language teachers, or teachers in the Primary school. Our numbers are small as yet, but we are trying to lay the foundations well in preparation for the future. The school is running smoothly now, and we feel very much encouraged and very thankful to our Heavenly Father for all of his blessings.

## KUNSAN STATION AS SEEN BY A VISITOR.

It was the writer's pleasure to take part in the winter class at Kunsan Station early in the Korean New Year. The class was held in the new boy's school building a picture of which adorns the cover of this issue. There were about 200 in attendance, and the interest was sustained to the close of the class.

Mr. Bull was of course in charge of all arrangements. He also taught in the class and had to assist him Pastor Kim of the local Church, Mr. McCune of Syen Chyun, Mr. Tate of Chunju and the writer. Mr.



Venable who has charge of the boy's school in Kunsan looked after the teaching and leading of the singing.

The class was conducted along the line usually followed in our Korean Churches. As this method is well understood no details need be mentioned. We who were visitors, however, feel that the cordiality and hospitality of the Kunsan Station is worthy of special mention. The writer would like to speak of the personal profit to himself of thus participating in the work of another Mission. He feels that an exchange of workers in holding classes will always result in learning new methods that can be applied with profit in one's own work.

J. L. Gerdine.

## A BIBLE STUDY CLASS.

By Miss O. P. Shaffer.

The women's Bible Study Class met in Yeng Byen two weeks in April, and the women have returned to their homes on the district to resume their daily routine of duties. I am sure they were richly blessed and still surer they were a great blessing, especially to those of us so newly arrived on the field. We come to these Orientals to teach them, but we as truly come to learn from them many things that make our lives broader, fuller and more beautiful and along spiritual lines and Christian practise the Koreans are indeed an inspiration and example.

On Saturday afternoon at the appointed hour, the class-rooms were filled with bright faced, happy spirited women, young and old. They were sad at not seeing the familiar face of their beloved teacher, Miss Estey, who commenced this excellent work with them several years ago, but their hunger for learning more of God's word had brought them back in spite of their loss, and the knowledge that new and unfamiliar faces would be in her place. Mrs. Morris was still with us for this class and as she has worked with Miss Estey from the beginning, everything moved smoothly. To me, this was an opportunity and an experience such as I value most in life.

There were one hundred and ten registered and almost everyone responded regularly to the roll call each day. Most all had walked long distances, such as would stagger people in the Western world and make Bible study not only undesirable but impossible. Many carried babies on their backs and kept them thus throughout the study hours in the class-rooms. Forty or more attended for the first time and most all of them made a good record in their studies. Each one had an interesting personality and history. One woman in the fourth year class had been a dancing-girl. In the course of that life she became a morphine eater, and as a slave to that habit was dragged to the point of death. All hope of life was gone and in the midst of her hopelessness, her darkness and misery, she cried to the God of the Christian to save her. He heard and was quick to answer. The appetite for the drug was taken from her and health was



restored. During these four years she has been a true follower of the great Physician and with her life has honored Him who had honored her faith.

These women are zeal and earnestness personified, and crossing the Pacific on a fine steamer to this field seemed a trifle compared with the journeys of some of these dear women in order to sit at the feet of teachers for two weeks to learn more of God's word.

Five women walked over eighty-three long miles, much of the road being over a very rocky, narrow way where mountains and river combine to make the journey difficult. Two of these were over sixty-five years of age. They did excellent work and in examinations were perfect in some studies and stood high in the others. This is perhaps more like a school than any thing they have ever attended. One younger woman, a childless widow, who had walked this eighty-three miles, has developed a rich and exemplary faith under terrible persecution. She has been praying God to open the way for her to become a Biblewoman and I believe He will answer this prayer soon. She is worthy, and capable. With these women came also three bright, dainty little girls, near the ages six, eight, and nine. Their faith and determination to learn demanded the respect and attention of us all.

One's hopes rise high for Korea when we behold the present generation of boys and girls with its natural talents and strength of character so deeply touched with the power of Christianity. They are worthy of our best.

One interesting feature of the class was the social evening given in our home. Upon entering the room each woman reverently knelt in prayer, as is the custom in entering the church for service. These dear souls in their simple, earnest faith, believe in literally fulfilling the exhortation, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through Him." The phonograph afforded much pleasure and all entered heartily into the games. The star number was given by two clever women, one a Bible woman, the other a beautiful young woman who gives a tenth of her time to teaching and preaching without material recompense. Their costumes were donated by lady missionaries: One would not compare them with wax figures in the windows of Marshall Field's Department Store, but we recognised them as American ladies in large hats and tight waists, although the waist bands refused to do their full duty. One pretended to be addressing the audience in English while the other interpreted impromptu most cleverly, and the farce was indeed most realistic. It is refreshing to see these women lifted out from the life of heathenism into the happy joyous life of those made free in Christ Jesus and no more clever women live than these Korean women, if they only have a chance to develop.

The examinations made a great impression upon me. These took place the last day. I visited each class in order to learn methods from the missionaries and native teachers who have so freely given of their



time. The examinations were oral. Our Yeng Byen pastor had his questions written on slips of paper, each one being numbered. These were called for consecutively and the woman holding the corresponding number, read the question and gave the answer. The order and results throughout were very satisfactory. In other classes the teachers read the questions and called the names of the women for responses. The teachers were not too easy, they gave difficult questions and I am sure very, very, few women in our churches at home could have passed the required grade of seventy.

After the grades were averaged, the passing cards given, the kind and courteous words of parting spoken by each woman, they left us trudged back to their own homes. All expressed their intention to return to the Fall Class. The highest class is one of seven fine women who have attended from the beginning and this Fall will begin their eighth year course.

Surely God is calling out a splendid company from among the Koreans, to help form the true Church upon which He will stamp His blessed Name forever.

### DIVINE GUIDANCE.

"Thou shalt guide me with Thy counsel"

Thro' the devious paths of life ;

'Mid its perils and its pleasures,

Its temptations and its strife.

With a heart so false and wayward,

Ever prone to go astray,

Lord, I need Thy gracious guidance,

Lest I miss the narrow way.

"Thou shalt guide me with Thy counsel"

Well Thou knowest all the way ;

Perfect love, unerring wisdom

Shall instruct me day by day.

Give me grace to follow closely

All along the pilgrim-road,

For Thy word is pledged to guide me

Home to Glory and to God.

Why do we grope on in darkness,

When with wisdom infinite,

By His counsel He will guide us

Thro' the darkness into light?

Oh ! my soul, forsake the shadows ;

Seek the sunlight ; understand,

When He guides us by His counsel,

'Tis to our dear Fatherland.

JOHN BURNHAM.

## EDUCATING HAND AND BRAIN.

By GEORGE A. GREGG.

### REPORT OF SEOUL, KOREA, YOUNG MEN'S CHRISTIAN ASSOCIATION EDUCATIONAL WORK.

**Korean Conservatism overcome.**

The history of Christian work in the Orient is that of one long battle against prejudice. Only within the last day or two a Korean whose infant child and himself were sick at the same time became obsessed with the popular superstition that in such a case one or the other must die. His wife shared in his terror and together they strangled the helpless child that the father's life might be spared. One might multiply instances of this sort or turn on the other hand to the attitude with which manual labor has for generations been regarded. No man with any pretensions to birth or education might soil his hands with toil. But it is the glory of Western civilization and especially of Christianity, that such prejudices and superstitions are gradually giving away.

**A real object lesson.**

It has been the business of the Association, representing as it does Christianity in its practical out working, to face this question of education in the larger sense. We have tried first of all to keep before our young men as their ideal, Jesus the Man of Nazareth, trained as a boy in Joseph's carpenter shop: while our whole educational work with its four years' High school course, its Commercial Night school, its Typewriting and Language classes, and especially its Industrial Department, teaching seven distinct trades, has been planned with a view to train them to be honest, efficient and self-reliant.

**Through a business man's eyes.**

A prominent business man who has recently come to Korea after having already given some months to a careful study of missionary interests, was asked the question which is usually propounded to travellers, what has been your principal impression since your arrival? He immediately replied, they were two; the first was the remarkable attention paid by the large congregations of Korean Christians, and their evident interest in a sermon not less than an hour in length, showing that they were genuinely Christian: the other impression was that of the wonderful adaptability of the Korean mind and hand to the learning of modern trades and industries.

This he had been able to observe in the industrial classes of the Young Men's Christian Association, as well as those carried on by other mission schools.

In view of many adverse criticisms which he had heard as to the Korean character, this came to him as a welcome surprise, and he considers it the imperative duty of the Christian church if it is to conserve the wonderful gains already made, to give the Koreans some means of livelihood by means of industrial education.



**A misjudged  
people.**

In view of such favorable comments as that above quoted, it may be asked, "Why is the Korean so often characterized as thriftless and incompetent?" The answer is not far to seek. Under the old system of cruel and grasping officialdom the Korean had no incentive to better his condition. Why should he make money only to have it taken from him by governors or petty officers who would not stop at torture or even death? But the old order has all but passed away, and the Korean is responding with almost incredible alacrity to opportunities of developing his latent talent.

**Re-inforcements  
of men and tools.**

While I was on furlough last year I had in hand the purchase of a considerable equipment of iron and wood-working tools for our industrial department, made possible by means of the fund which Mr. Gillett had been able to secure when in America, but which is now practically exhausted.

I had also been empowered to employ three expert mechanics, for limited terms paying their salaries and traveling expenses from funds raised here in Korea. We thus secured Mr. Turner to take charge of the wood-working department, Mr. Hylton as expert machinist, and later on, Mr. Hinder for the shoe-factory.

**A Service to  
China.**

At the urgent request of the Peking Association, we released Mr. Turner last May to superintend the construction of their new building and residence.

**The home consti-  
tuency.**

One of the pleasantest of the experiences of my furlough was the opportunity of visiting the men of Grand Rapids Mich., who are so loyally contributing to the success of the work in Seoul, and to learn with what interest they are following the progress of the work.

**Plans for  
enlargement.**

Early in 1911 we were visited by Mr. F. S. Brockman of China, and later by Mr. Hussey the Architect sent out to plan for the new building enterprises in the Orient. As a result plans were drawn not only for the Gymnasium for which money had already been pledged in America and for which land had been provided by local subscription, but for a boys' department as well. In addition to this the rapid extension of the Industrial Department made it evident that the time had come for the erection of a substantial building in which to house it efficiently. For this purpose plans were prepared for a three story industrial wing 40 x 80 ft. in size, of standard mill construction, without plaster finish or permanent partitions, thus adapting it for such changes as may be called for from time to time. The plans as outlined above call for additions which will practically double the size of the present building, at an expense of some \$18,000 more than is now provided for extension purposes. This if secured will enable us not only to carry on our work with much greater efficiency, but to accommodate a membership twice the present size.

## A TOUR THROUGH THE SHOPS.

**Printing and Engraving.**

In order to study the work more in detail let us take a walk together through the various work-shops. Before entering the main building let us take a peep into the little Korean structure which lies to the west of us, and which is soon to be torn down to make way for the new gymnasium. You will find on entering the room devoted to printing and photo-engraving, in charge of a young Korean, trained in America. Here printing is done in both Korean and English, and many half-tone and line-cuts are made; the receipts from this work as well as the tuition fees which amount to thirty-three *yen* per student for a six months course practically cover all running expenses. Part of the equipment we have been obliged to rent; to purchase it outright and make much needed additions will require about \$1,000 gold.

**Carpentry.**

Passing through a room used as an overflow to our wood-working department, we cross over to the main building and now the buzz of machinery at once greets our ears as we enter the carpentry shop proper. Here in addition to a dozen or more benches, we are equipped with a 36 band saw, a jointer, a 24 inch planer, two circular saw tables, a power driven turning lathe and a foot power mortiser—the latter four machines having been built in whole or in part in our own shops. We are still in urgent need of an efficient dry-kiln. In order to give the boys more thorough instruction than the one year's course can supply, we have kept on the most efficient of the graduates for two or three years longer, paying them a wage of from 5 to 15 *yen* per month. This has been made possible by the large number of orders received for foreign style furniture, both from missionaries and from Koreans themselves.

In all 8 different graduates have been employed for a whole or a part of the year, besides the Chinese instructor and two or three Korean carpenters to assist in getting out our numerous orders.

**Out-put.**

During the past year this department turned out a large number of book cases, chairs, picture frames, a lounge, office desks, black boards, a type-writing desk, a fireless cooker, several dozen dumb bells, etc., besides full equipment of work benches, tables and show cases for the furniture factory, of an aggregate value of about 2,000 *yen*.

**Making Machinery.**

In the next room will be found a machine shop. This shop has been in charge of Mr. Hylton, a skilled mechanic, brought over last year from Toronto at the expense of the Association in Korea. He has already with his students built a mortising machine for use in our carpentry shop, also a special machine for simultaneously winding 15 spools of cotton. This has been worked out in conjunction with Mr. C. H. Deal of the S. Methodist Industrial School in Songdo.

Perhaps the most elaborate of the undertakings for a class scarcely eight months old has been the assembling of a 3 horse power gasoline



motor boat engine. The rough castings and some of the smaller finished parts of the same had been kindly furnished to us by the Gray Engine Co. of Detroit, Mich., at a nominal price, and the boys have done exceedingly good work on these in the way of fitting up. The engine has already been tried and runs well.

A step along the hall takes us to what is perhaps the most unique feature of the industrial department. Here you may see the first and only factory in Korea employing modern machinery, other than sewing machines, in the manufacture of shoes. Although there are already many fairly expert custom shoe-makers among the Koreans it was necessary to bring over from America, as already mentioned, an expert, Mr. C. H. Hinder to give instruction in the use of these machines as well as in factory methods and cost accounting, who remained with us six months from April to October, 1911.

In spite of this late beginning a remarkable showing has been made in the way of shoes and the sales have already totaled several hundred *yen*. The course is for 2 years, it being very difficult for Korean boys to spend a longer time in apprenticeship owing to their great poverty. We give them however in this short time, an opportunity to make every part of a shoe, and the final examination consists in requiring each student to make from beginning to end a given number of pairs of shoes.

**Scrapping an Engine.** Before leaving the ground floor of the building we must take a peep into the engine house where an 18 H. P. Suction gas plant and engine replaces the little six horse power oil engine, installed early in 1911, the latter having already proved far too small for the demands of our work, a new engine house being erected to accommodate it.

**Electric light plant.** Partly to save money on our lighting bills, partly to furnish means for electric power transmission, and incidentally to supply an object lesson in the study of physics, we have installed in the engine house above mentioned a  $9\frac{1}{2}$  Kw dynamo, with a capacity sufficient for the entire building including the proposed additions.

**Professional Photography.** The class in photography is quartered on the top floor, and though lacking anything that could by courtesy be called a studio, has trained quite a number men, of whom five are now following it as a profession. The students pay a fee of five *yen* (\$2.50) per month for a five months course, which with the receipts from work done, in developing, printing and commercial photography, about cover running expenses.

**Korean Typists.** Thanks to the assistance as teachers of some of our missionary friends a class has been carried on among English speaking Koreans who have shown unexpected proficiency in this line. After four months practice, two hours daily, they readily attained a speed of 40 to 60 words per minute. One of the students travelled daily twenty-six miles and back in order to be present.

**General School Changes.**

In our high school department (day course) we have added a fourth year to the course, and now begin the school year in April to conform to the custom of the government schools. The commercial night school is still carried on as are special courses in English and Japanese.

**Does it pay?**

While it is impossible to get at accurate facts regarding all of our graduates, we know of not a few who are now earning good salaries as teachers, clerks, interpreters, etc., and as already noted, not a few of those from the carpentry and photography classes are earning fair wages or have set up in business for themselves, while as to the trades recently installed it is too early to expect similar results.

It is difficult to explain the intense satisfaction one finds in **The real incentive.** work of this character. To begin with it is a pure delight to watch things grow, whether it be classes or equipment buildings or individual skill. It is a pleasure to feel that you are giving to men in direct need a real help towards self-support and independence. But back of all this is the joy of friendship, the knowledge that gradually you are getting at men's hearts, and perhaps helping them to understand the ideals and give themselves to the service of the Man Christ Jesus, to whom all our work is dedicated, and to whom is due all the praise.

**PROBLEMS.**

The Industrial work has doubled within the last two years, **1. We want room.** four new trades having been added, viz., printing, photo-engraving, machine shop practice, and shoe manufacturing. A foundry and drykiln should at once be added, and our present limited shop space be largely increased. Part of our trade classes are now taught in a worn-out Korean building which must shortly be torn down to make way for the new gymnasium wing.

While secondary in importance to the distinctively religious work the Industrial work is unique in that it commands the interest and hearty endorsement alike of the Koreans, of the Government and of travellers from other lands. Other Associations are also watching us with the greatest interest the result of this enterprise, with a view towards undertaking similar work in their own fields. Should we fail for lack of funds there is no telling the set-back involved in their work. We simply *must not* fail, and we appeal with confidence to our friends at home for these much needed buildings.

**2. More equipment.**

The \$10,000. educational equipment fund recently raised in America will soon be quite exhausted. In order to properly furnish the new shops asked for, to buy machinery, tools and equipment immediately needed and to furnish a small working capital for the purchase of stocks of lumber, leather, castings, hardware, etc., we should have immediately available at least another \$10,000. While by a most careful and conservative estimate worked out some



time ago fully \$150,000, is required to adequately launch a Trade School worthy of the name, and commensurate with Korea's present needs.

The work of directing this Trade School is far too heavy a tax on the strength of one man, and a permanent assistant is urgently asked for. The local Association has been under heavy expense in assuming both the travelling expenses and the salaries of three expert trade instructors. Could not our American friends do something to see that at least one such assistant can be kept here permanently? With the prospect of commencing at an early date the Gymnasium extension, requiring close supervision by one of our staff, it becomes a matter of the gravest importance.

## PERSECUTED FOR CHRIST'S SAKE.

By E. M. CABLE.

There is a woman living in a little village in Kang-won-do by the name of Mrs. Chang not long ago she, with her three daughters, became earnest Christians. The husband and father not only refused to have anything to do with the church but became a violent persecutor of his wife and daughters. It was Mrs. Chang's custom each sabbath to take her three daughters and attend the church in the village. One Sunday morning, Mr. Chang was very angry and determined to prevent his wife and children attending church that day. He siezed his wife saying "You cannot go to-day!" Then beating her severely he demanded that she should submit by saying that she would not go. Whereupon the wife answered, "If I submit to you by saying that I will not go to church that would be forsaking Christ and I cannot possibly do it." Upon this confession the husband became more enraged than ever and again beat his wife unmercifully. The neighbors witnessing the affair said, "After this if you say you will not go to church you will not be thus violently beaten. Why in the world are you so stubborn?" Mrs. Chang answered their query by saying, "Even though I die, if I die in the name of Jesus it will be worth while." Her husband at his wits' end left her and went into his room. He then called in the three daughters and said, "Will you also go to church or not?" They all with one accord replied, "We also cannot forsake Jesus." The husband and father seeing the uselessness of further persecution gave up in despair and bore his own defeat in quietness.

Mrs. Chang was bedfast for three or four months after this violent beating; when at last she was able to get up it was discovered that she was lame and would be an invalid the rest of her life. She did not complain but bore it all patiently, praying all the time that he who had thus persecuted her might also come to know and love her Christ.

"Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven."

## A BY-PRODUCT OF THE CHINESE REVOLUTION.

By A. J. BRACE.

While on the way to his appointment in Y.M.C.A. work in West China, Mr. A. J. Brace was delayed by the revolution now progressing in that country. Mr. Brace is a graduate of a Toronto Theological School, served as a private in the Boer War, and in an unauthoritative manner led in a remarkable religious movement among his fellow soldiers. Since then he has served as Y.M.C.A. Secretary in Victoria, B.C. and later as an executive secretary of the men and Religion Movement in the Dominion.

He won a cordial hearing at the recent Korean Student Conference in Tokyo and as it was impossible to reach his new field of service in China because of the fighting, he accepted in invitation to help conduct a week's evangelistic campaign in the Y.M.C.A. of Seoul. Over one hundred decisions were recorded in the week's meetings and better still a large group of Christian young men were helped in their development as personal workers.

The following report, which Mr. Brace prepared for the officials of the Seoul Association indicates something of the week's experiences.

### TO THE PRESIDENT AND BOARD OF DIRECTORS OF THE Y.M.C.A. SEOUL, KOREA.

Gentlemen :—

I desire to express my gratitude and sincere appreciation for the hearty co-operation of many of the directors and staff in the week's evangelistic meetings just closing. It has been a great joy to be allowed the privilege of a co-worker with you in this great and strategic field.

When invited by Mr. Gillett, your General Secretary, at the Kamakura Student Conference, to spend a week with you I gladly consented and shall long remember the busy and helpful week we have had together and pray that the results may be deep and abiding in the interests of the Kingdom of God among the men of your city.

I have been permitted to engage in sixteen meetings of which seven were men's mass meetings ranging from 160 to 600 in attendance; four student (male) gatherings; two girl student gatherings; two meetings of missionaries, (the weekly prayer meeting and one to report the success of the Men and Religion Forward Movement in America) also a brief address at a Sunday Church service to explain the object of the week's campaign.

The attendance has been good considering that no previous announcement or preparation was made and the prevalence of much wet weather. There were over 100 decisions made for the Christian life and after-



meetings were held for prayer and advice with the view of deepening the work by the aid of the Holy Spirit. I do not emphasize the tabulated results because the principal work is following up the inquirers with prayerful instruction and Bible Study which requires time and much patient work.

An outstanding feature of the week has been the splendid personal work done. At the first Sunday afternoon meeting 40 men volunteered for personal service. They met nightly at 7.30 for prayer and did excellent follow-up individual work in the meetings and out. I especially appreciate the opportunities afforded for personal work. An hour per day was set apart in the morning when I could meet men and converse with them regarding the Christian life. I had the privilege of visiting men in their homes two afternoons in company with a young consecrated student from the Union Bible School. This was very effective and resulted favorably.

Quite patent was the fact that a strong work has been going on in the Association for some time in wise seed sowing. The spiritual atmosphere was very warm and conducive to good results. Mr. Gillett and Mr. Gregg were both kindness itself and their advice was valuable and their help in every way most telling and enthusiastic. Their work is of such a character that they exert a tremendous Christian influence over the men of the Association who seemed one and all deeply interested fundamentally in the work of God going on in the Association. Notably Mr. Ye Sang Chai, the Religious Work Director, in his beautiful consecrated way gave himself devotedly to the work.

Perhaps the most important work was done by the Rev. W. G. Cram who interpreted the messages with evident sympathy, faithfulness and power. For a missionary who leads such a busy life, it must have meant a severe task upon his time and strength. Yet he cheerfully and unsparingly threw himself whole heartedly into the campaign and any results that may be gleaned, under God, may be said to be largely the result of Brother Cram's faithful and spiritual interpretation.

I shall sincerely pray with you for God's blessing upon this important field and do thank God that you are doing such a noble work in all departments.

## A KOREAN FUNERAL.

REV. F. S. MILLER.

We are sitting in a Korean inn. In front of it is a stream and on the other side of the stream runs a street, lined on the farther side with thatch roofed houses. Suddenly we hear a bell ring and looking across the stream, have an excellent opportunity of seeing a Korean funeral pass as though on a stage.

First come two women on horses, so we conclude they must be slaves or concubines. They are dressed in brown hemp garments, with hemp veils arranged over frames more than two feet wide and resting on their heads. After them comes a man carrying a small sacrificial table to be placed before the tablet when sacrifice is offered it. Then, a man carrying a chair on which the tablet may be placed during sacrifice. This resembles a child's high chair.

Then follow two men carrying lanterns made of a hoop iron framework two feet long and one foot wide, covered with red silk and containing candles. Two men carry the "Sodang" or tablet box, very prettily made with lattice doors all lacquered. In this box are the tablets of the deceased and his immediate ancestors.

The tablet is a piece of pear wood, eight inches long, two inches wide and one inch thick. On it is carved: "The father of So and So," and his rank. In this tablet his spirit is supposed to reside. As the tablet is carried out the front door, sacrifice is offered to it, again when part way to the cemetery and again at the grave. It is then brought back home and sacrificed to for some years in the home and finally it is either buried when it is crowded out by later tablets.

Following the tablet box comes a man carrying a red banner of silk on which the name of the deceased is written in white. Then, a man carrying a brown hemp banner or shield toward off the demons and after him comes the bier carried by ten bearers. This consists of two long poles supporting the heavy coffin, the curtains that surround it and the canopy covering all.

A leader rings a bell and directs the bearers so that they can keep step. As they come down the street the leader keeps pushing the bier backward as if reluctant to see the dead borne away. Opposite the inn they pass the house of a friend who has provided a lunch of wine and salt fish for the bearers. Two men carrying trestles bring them forward and place them under the bier. The whole procession stops in the middle of the street, while the bearers go in for their refreshments.

After lunch, the leader mounts the front of the bier and rings his bell. The bearers put their shoulders under the straps, lift the bier, and start on down the street, keeping step to the trochaic song of the leader:—

"Ossa dul Kaso, Ossa dul kaso,"

"Hasten and go, Hasten and go,"



After the bier are carried two chairs curtained with white muslin and covered with great reed hats. In these chairs sit the chief mourners, dressed in hemp, their faces hid from heaven by screens, because their father's death is their sin! Four relations dressed in hemp and girdled with hemp rope follow on donkeys. On these men's heads are tall hemp hats encircled with cords of the same material.

Thus they wind their way down the street to the song of the leader :

"Hasten and go, hasten and go.  
He departs. Oh! when returns he,  
Coming back's the difficulty  
When man-kind has failed and fallen  
Is there sprout or is there leaflet?  
Hatang flower of the prairie,  
Though thou fade, next spring thou bloomest.  
Dew of morning, dew of morning.  
Once he goeth o'er this mountain  
When again returns he to us?  
Life is like a dream in spring-time,  
When a man has once departed.  
Earth's our paradise, our heaven,  
Pour the wine till morning cometh."

So they go, "Having no hope—without God in the world," How different from the funeral of a Korean Christian, quietly carried to his temporary resting place in the full hope of the resurrection, laid in the earth with songs of triumph over death and the grave. "Till Jesus comes." Thank God.

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## WOMAN'S WORK IN KUNSAN.

BY MRS. VENABLE.

As nothing has appeared for a long time in the KOREA MISSION FIELD concerning the work in and about Kunsan, and in that time a number of changes have taken place in our personnel, it would perhaps be in order to *In-suh-ha-o* (be introduced). I was asked to write something of our Woman's Work; hence though the gentlemen are omitted, no offence is meant.

Mrs. Bull, our senior member in the work, you have known for some time. She is just as enthusiastic about Girls' Schools as of yore; perhaps more so with the foundation of our new building laid and the prospect of occupying the commodious new school-home next fall. This school has steadily grown, and our faithful Korean teachers deserve much of the credit. Dr. Oh's sisters, two of Mrs. Bull's early discoveries, have proved exceedingly zealous and efficient teachers. The girls love them devotedly, and yet such is their respect and obedience, that to quote the words of a Korean, "If the Oh girls should call a bean an onion, the

school girls would agree that it was true." Fortunately, it seems that we can trust these young women to use their influence wisely.

Our country work among women is done through Miss Dysart. She has finished her prescribed language course, and is rejoicing in the freedom for itinerating. She has a faithful Biblewoman and the fact that they are getting a hold on the country work is evidenced by the large number who attend our Annual Bible Class, held in the Station, for the Christian women of our field, and the interesting reports from time to time.

Miss Kestler has been the only trained nurse in our mission for nearly two years, and her duties have called her to three of our Stations at various times during this period. Recently she was loaned to Chunju for some weeks. Any one who has had her gentle ministration in sickness, realizes something of what comfort she must give to Korean sufferers.

Miss Bedinger, our newest member but one, is a diligent student of the language, and also assists in the Girl's School. She hopes to undertake some itinerating soon, having had a glimpse of the country work when on a trip with Miss Dysart.

Mrs. Patterson has been a most cheery and helpful neighbor in her short stay, and we feel very grateful to the Doctor for thus recruiting our Station, which of course he did in our behalf!

From my diary of visitations, I wish to give you a little sketch of three women who have been very interesting to me.

One of these women sells oysters for a living, and when she comes with them for sale in June or July, we have difficulty in persuading her that they are not seasonable. The one way to settle the matter satisfactorily to her and to ourselves, is to buy the oysters and present them to our servants who seem to be indeed "fearfully and wonderfully made."

This old woman is the mother of five children, three of whom she lost within a month or so of each other last year. Her husband is old and able to earn very little to help the family which now consists of the parents and two small, emaciated children. The old mother is pathetic to see,—the struggle with ignorance, sin and want being written in every line in her face. About two years ago, Miss Kestler became acquainted with her and invited her to come to Church, at the same time giving her some clean clothing. Toong Goody Umoni, as she is called, began coming to our village church, and has since been one of the most faithful, if one of the most ignorant attendants. She comes through rain or snow, a distance of something over 5 *li*, and frequently brings one of the her neighbors with her.

Recently, she was in great distress, being ordered out of the little "room," so called by courtesy, that she and her family had been allowed to occupy. She became possessed of the idea that she must get a house at all costs, and a kind neighbor let her have 10.00 *yen*, half the price of the house, at 120% interest! Learning of this, the remaining half of the money was given her with the understanding that she could pay this debt



out in oysters, little by little. This plan delighted her, and she wanted to give barley-stalks, as well, in payment, but this was refused. She appeared at church with a most miserable looking woman a few Sundays ago, and after the service, we learned that she had taken this woman into the new house as she was without a roof over her head; and there the two companions in misery were together trying to get some light from the Truth. This old woman's condition was discovered by questions prompted by her sorrowful look, for she never volunteered a word of her distress to me.

Another sad-hearted mother has recently come among us from a distant heathen village with the avowed object of giving her two little girls the privileges of Christian training. One little daughter is in our Girls' school and a member of my Sunday-school class. This family is another case of "Salgi udryupso" (It is hard to live in hard times). The rumor was about that this woman had almost decided to go to work in a wine-shop. On inquiring of the woman, we were told that though she was in very hard lines, she would not do such work. For sometime she refused to give up, but the other week, becoming discouraged, she entered upon this terrible career. Her little school-girl daughter is so ashamed and distressed that she hangs her head and seems almost inconsolable. The mother has been sought out and urged to even now give up her evil life and show her trust in the God who rewards faith. She was told that we would try to help her until she could help herself, but she knew too little of God to be willing to try such a test, and we are sad, but praying that she may yet come to know the Father.

I should love to tell you of our old leper friend, penniless, homeless—except for the toleration of another woman—and far-gone in disease, but uncomplaining, and following to the best of her very limited knowledge, the Way of Life. We hope soon to have accommodation for women patients in our Mission Leper Hospital under Dr. Wilson's direction in Kwangju, where this pitiable case can be cared for and patiently taught.

Pray for these, for is it not true :—

"Down in the human heart, crushed by the Tempter,  
Feelings lie buried which grace can restore;  
Touched by a loving hand, awakened by kindness,  
Chords that were broken, will vibrate once more."

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## "LIGHTING" THE CHEMULPO CIRCUIT.

BY M. R. HILLMAN.

The week following Miss Miller's sudden departure for America last Fall, was the date already set for the Chemulpo Training Class. Phillippians 4: 19 proved an all sufficient help, as through those busy days God so richly fulfilled His promise. The Holy Spirit very wonderfully taught the women who so reverently and prayerfully studied the Word those ten days. Some times the little room was filled with the sobs of penitence and heart-broken confessions of sins which the Holy Spirit showed them, and many of the women entered into a richer, deeper Christian experience.

September 14, was a gala day, marking the opening of our new Chemulpo Day School building. The exercises were well attended, the chapel and adjoining room being well filled and overflowing into the hall way. The Mayor of Chemulpo honored the occasion by his presence and gave us an interesting and appreciative address. Afterwards the building was inspected by all from the furnace in the cellar to the gymnasium on the third floor.

The greater part of the cost of this building has been given by friends in America but the women and children of Chemulpo have also contributed to its erection. One day as the building was nearing completion one of our women handed me a *yen* (50 cents), "to be used as needed." She was a widow. And as I received it I was reminded of the preciousness of the widow's gift so long ago.

Miss Scharpff has added greatly to the interest of the pupils and the appreciation of the parents by her instruction in drawing, knitting and gymnastics.

A new school building costing *yen* 121.50 (\$60.75) has been erected at great sacrifice by the good people of the village of Poopyung.

Early in the Conference year our pastor, in Chemulpo, Mr. Chang, organized a Sunday afternoon study in Proverbs, calling it a childrens' Sunday School,—though there have been many grown folks in attendance. Shortly afterwards a Reference New Testament was promised to each scholar who would not miss a Sunday until Christmas and who would also come prepared to repeat the Golden Text. Neither the rainy season's downpour nor our sticky Chemulpo mud could daunt them and, at the appointed time, twelve scholars were made happy by receiving their prizes. As many more had only missed one day on account of illness.

In our Chemulpo city church the first Friday morning women's prayer meeting of the New Year was led by a woman, now a class leader, who could not read twelve months ago and who two years ago did not know her alphabet.

All our women class leaders continue their good work, going in and out the narrow, winding streets, finding the lost ones, seeking the straying,



giving comfort to the troubled, the sick and the discouraged, teaching and praying everywhere they go.

As a result of the Tithing Classes\* the trained women were appointed to hold 116 classes in as many different villages. One thousand and two hundred mimeographed study outlines were given out, thus providing something definite for the women in these villages who could read. The great improvement in the studying ability of the women taking the training, as compared with their class work last year, has been a cause for gratitude.

Forty two of these classes have been held and the reports contain many interesting items. One, of the conversion of a saloon keeper and his giving up the nefarious business, rejoiced our hearts. Backsliders have been restored. As a result of teaching on consecration, a number of women have thrown away their tobacco pipes, some giving the tobacco money to the church.

At one village a woman of means accepted Christ as her Saviour, and the rice which she had annually offered to Buddha was turned over to the "Circuit Self-support Fund."

Churches have been helped into a better life. One small congregation had become divided into three factions, each having its own flag pole.† After the visit of these consecrated women, two of them came down, the parties all agreeing to follow the Apostle's injunction to be of one mind.

In one place the women's teaching brought forth tearful confession and promise of restitution a stolen silver ornament. In the same place a person demoniacally possessed was healed by prayer.

Two women who were suffering much persecution, decided upon a quiet hour for prayer each day upon the nearby mountain.

Thus through the power of God's Word in the hearts of our women, we believe healthier church life and happier homes must result from this year's work.

## REPORT OF SUWON DISTRICT, PRESENTED TO THE ANNUAL CONFERENCE.

BY REV. G. M. BURDICK, DISTRICT SUPERINTENDENT, M. E. MISSION.

The present Conference year has in point of time, though not in amount of work, been the shortest in my experience in connection with the mission. Returning to Korea October 6, 1911, I found a full year's work awaiting me with only five months time before Annual Conference. When I arrived in Seoul I found several of my circuit preachers in attendance at the Theological School, with others waiting here to greet me, and was thus able at once to make plans with them for taking up the

\* This "Tithing" refers to the work organized last year, in which special training was given to the women who were able and willing to tithe their time and go out to pass on the teaching to others.—Ed.

† The flag pole in the country corresponds to our church bells in the home lands,—the hoisted flag beckoning the people to worship.—Ed.

work. The kindness of Brother and Sister H. C. Taylor and other friends in preparing my rooms for immediate occupancy relieved me of the usual delays in getting settled to housekeeping and left me free to begin work. Therefore from the time of my arrival I have been able to give *myself* uninterruptedly to my District.

On taking up the work once more I found myself greatly under obligations to those who had looked after the District in my absence. Not only had Misses Hillman and Miller, Brother and Sister Taylor and the force of native workers associated with them, made good their stewardship, but to Brothers Swearer and Cable, each in his sphere of work and influence, is due especial thanks for their important contributions to the stability and progress of the District. It was most gratifying to find marked growth, in nearly all departments of the work.

After settling the plans for the fall work I began itinerating on October 18th. Since that time seven trips have been made, 91 days spent in the country, 3,250 *li* traveled, mostly on foot and pony back.

On each of the 11 circuits I have held the Quarterly Conferences twice, making a total of 22.

At the close of November I held in my rooms in Seoul, a meeting with all my circuit preachers for the purpose of planning the district and class work of the winter. Every man was present and as a result we were able to make plans which greatly expedited the winter's work.

With the assistance of Brother Taylor and several of the native preachers I have held two Normal Training Classes, one in December at Suwon city, of 12 days duration, and one in January, of 13 days, at Chang Ho Won, on the Eumjuk circuit. At each of these classes about 25 picked men were enrolled, the proportionate average attendance, the intelligence of the men, and the interest in the work were greater than any previous year.

Normal methods were introduced and at each lecture someone from among the pupils was chosen to review the subject before the teacher the following day. During the later part of the winter the circuit preachers assisted by men who studied in these classes, in turn held numerous classes all over the district, in places where the missionary has not been able to go.

Incidentally in the course of my travels I have visited 39 churches making a total number of 55 visits, have administered the sacrament of the Lord's supper 26 times in the public congregations and 6 times to the sick, have baptized 97 adults, and 327 children, received 56 full members and 18 probationers, officiated at 2 weddings, besides everywhere trying to fulfill the apostolic injunction to "preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and teaching."

There are 17 boys' schools and 5 girls' schools while girls are also enrolled in two of the boys schools. These are all in close affiliation with the church and the children are being instructed in the Christian religion.



The District now comprises 12 Quarterly Conference circuits. The reports of the Fourth Quarterly Conferences show 141 organized groups with Quarterly Conference officers with a number of out places where separate Sunday evening and mid-week prayer services are held.

Because of the shortness of the conference year above referred to, there is a natural decrease in "total contributions" but there has been an actual increase of 113 *yen* on preachers' salaries. The cut in the General Appropriations necessitated a cut of from 5 *yen* to 2 *yen* per month on six of the preachers which has nearly all been assumed by the churches several of whom were already supporting an assistant pastor, 1,583 *yen* for boys' schools and 259 *yen* for girls' schools are reported.

New and serious conditions confront us in the work, political unrest and great changes in the social and industrial conditions of Korea are having their influence. New interests are beginning to find a place in the Korean mind and new enterprises are coming in.

The city of Suwon has the crude beginnings of cotton mills, also a grist mill run by a gasoline engine. These items will appear trivial to the American reader but they are big with promise to the Korean. From west to east new improved roads now stretch across our Suwon District, greatly facilitating business enterprises; a spirit of materialism is growing, competition in business is beginning. Some of our most influential lay men are being affected and even carried away by the new enterprises.

As these outside influences increase our work calls for closer application, and increased efficiency and power in planning and administering. This restlessness does not necessarily show an unhealthy condition; does it not rather show the stirring of a new life, in which the whole east now partakes? The case is not discouraging but rather calls for greater wakefulness. God is testing and strengthening the church for larger conquests. Notwithstanding occasional deflections the body of the Church is growing in experience and power. Our people are coming to know better our doctrines and discipline. Brother Son has been helpful in bringing about these conditions on the Suwon District and the good results of our Theological School and training classes, in the increased efficiency of our preachers and leaders, are more and more manifest. Although the total enrollment in Sunday-schools reported this year 157 less than last year the efficiency in Sunday-school work is on the increase. Many more are taking the lesson leaves than when I left the work two years ago. In some churches special classes for the instruction of children have been established and in many homes special instruction is given by the parents.

Mr. and Mrs. Taylor have added in many ways to the efficiency of the work, Mr. Taylor has accompanied me on most of the trips, and has assisted in keeping records, examining candidates for baptism, and church membership, and has taught in both classes.

Mrs. Taylor has not been able to travel much on the district, but spent two days with us at Suwon during the class there, she has met most of the helpers on their visits to Seoul and in various ways her interest and counsels are helpfully felt in the work.

Immediately after my return to Korea Miss Miller was called to America. Her absence from the work for more than three months put a heavy burden on Miss Hillman through the winter, and we are glad of her early return.

The greatness of distances over the District and the exceptional shortness of the present working year have been such that while all the forces have been active, yet we have seldom come within hailing distance on each other. Nevertheless from mountain peak to mountain peak across the valleys of the district have sounded back and forth the echoes, revealing mutually to those engaged in work the presence of determined warfare against sin, degradation and ignorance.

While Mr. Taylor and I have been holding classes and revival meetings in one part of the work, word has reached us from another quarter of enthusiastic class work among the women accompanied by powerful spiritual awakening under the efficient and untiring leadership of Miss Hillman.

On one circuit every family whose head was a Christian, reported family prayers observed in the home. These are general signs of encouragement.

In addition to these general facts at almost all my fourth Quarterly Conferences, some special incident of encouragement which more than offset the signs of discouragement was reported. I mention a few typical examples. Among the reports of many backsliders reclaimed was the story of one man who for a number of years past had returned to the old life of intemperance and sin. His little child whom he greatly loved sickened and died. Out of this sorrow he was led back into a life of prayer, regained his Christian experience and life and is now once more a zealous worker in his home church.

A whole church on the Eum Seung circuit which had been dead for several years has had a resurrection.

In another place a layman of most limited means has bought a house for one of the helpers on his circuit, at great personal sacrifice.

The Suwon circuit which has so long lagged behind in self-support, now takes its rank among the most forward on the District.

At the fourth Quarterly Conference they reported contributions in bags of rice and rice flour (the latter being largely the contributions of the women out of their daily meals,) the total amount being valued at 60.00 *yen*. Besides this the money contributed was larger than former years.

The practise of tithing is steadily growing. One young man at Maing Kol whose income was less than 200 bags of rice gave to the Lord's work 20; in another place a man whose income was less than 40 gave four to the work of the Lord. While one boy who worked for this board and clothes and one bag of rice per year, out of the price of his rice for three years time gave 15 *yen* for a church bell.

The spirit of revival still prevails in the churches and one has only to preach faithfully the fundamentals of our faith in order to produce a



revival of true Wesleyan type. My classes during the winter have been by the most powerful manifestations of the Spirit of any I have witnessed attended in the work and as I have watched the men struggling out of their old lives up into a larger Christian liberty, Dr. Watts' words have repeatedly recurred to me,

"Thy noblest wonders here we view,  
In souls renewed and sins forgiven."

And in looking into the enthusiastic faces of the men gathered in the conferences I have truly felt in my heart "The kingdom of God is among you."

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## SEEING MY NEW TERRITORY.

BY REV. PAUL L. GROVE, HAIJU.

It was a cool morning, in the midst of an early Spring. Swinging my cane as I walked along, I now and then broke the thin ice of the paddy fields as I tapped the mirror with my stick.

Our way led us North into what is a sort of "No-man's land." No foreigner had been up there for four years, except to one central point, so that I was curious to see it for myself.

Our walk of 11 miles brought us to the noon-halting place, an inn, where my cook had in readiness my simple meal of omelet and potatoes. I ate it in an inner room of this caravansary. But lest the reader become mislead by the words "inner room," I hasten to explain that when the foreigner comes into a town, there is no such thing as privacy. Neither my teacher, nor my cook could keep off the curious lads of all ages that swarmed to our doors. I didn't blame them very much. I would have peeked myself, had I been in their places. All you have to do, is ever so gently to rub your wet finger against the paper window-pane, thrust thru your finger noiselessly, apply your eager right eye to the aperture, and without money and without price, observe the fashion in which the foreigner eats, reads, thinks and sleeps. We foreigners get wise after a while, and always aim to conduct ourselves as tho we were in the center of an amphitheatre. We cannot afford to walk other than circumspectly, even when in private, and alone. (I guess it won't hurt us!)

That evening we followed the sun westward up valley after valley, climbing passes in great number, taking leave of the sun at the foot, only to greet it again as we reached the summit of the mountain. It was in one of these narrow defiles that we were met by a tall, dignified Korean, the class-leader of the church to which we were going. With him was Chun Kwan Sil, the great, big, genial, native pastor of this circuit. He is the Sunny Jim of my preaching force. My trip over his territory never lacked in the proper coloring of smiles and simple-hearted, frank humor.

How can I ever describe the curiosity of those villagers, most of whom had never seen a white man? They crowded about the one door of my little room, like bees about the dead lion of Samson's fable. You could'n't shoot them away, no, not with an American base-ball bat. My cook grew quite chesty over the notice they gave him. He rather liked to have them around. They followed his every movement with utter quiet and breathless attention.

That night we crowded into the eight by sixteen room together with about 32 listeners. Half that number also hung about the doors and windows. Chun Kwan Sil, the dear fellow, rose to the occasion like an eagle. The Lord blessed his simple words, for 10 or a dozen heathen stayed after service to have a talk with him. I left Kum Dan O Ri, with much regret and started out for Yeaw Ba Oui, where things were not so bright.

In this place we found an empty, wind-swept church building, about to fall in. The people had moved away, died, or back-slidden. We hope to move the timbers to the place before described, and there erect a church.

That night we entered Chi Chi Fa Wi, the village where Brother Chun lives. We stayed at his home, a neat, tidy little mud cottage, that could serve as a model for all Korea. The inside and outside were a delight to eyes already tired by constant filth. It was at his place that I first drank unboiled water, fresh from his own Spring. At all other places we cannot but use extreme caution. His church has caught his spirit and resembles his home in neatness. The very people reflect his life in their dress and manners. But I must hurry on.

On Easter morning I preached my first sermon in Korean, and did my first Ritual work. In the afternoon a Japanese English-speaking gendarme paid me a delightful visit. This young man is a lone agent of Jesus Christ out here in his little post. He is a graduate of an M.E. Church school in Tokyo, and working with his companions in his post, both Japanese and Korean.

I can merely mention in passing, the hurried trip home. The stop at one place was filled with constant annoyances. The room had three doors, and as it was filled with various things the family needed, they came bursting in on one pretext or another. No locks on the doors, but plenty of excuses on the outside. One lad came popping in just as I was undressing for the night. He gathered up three wooden pillows and darted out again. When I called to mind the story of one missionary, regarding the number of insects that he shook out of the cracks of just such a headrest, I breathed easier. I even hoped he would come back again and carry out some more of the furniture. I didn't sleep well that night for obvious reasons. At four I was up, and we left soon after for our 26 mile walk.

On the way, we stepped without announcement into the home of an isolated believer. We came upon a scene of filth. The dirty baby, its head covered with indescribable sores was a sight to sicken one. The



mother also bore sores on her cheek, of the same dread disease. I hated to sit on that floor, nor could I partake of the offered cake and boiled eggs. The service was a real sacrificial one, for me, at least.

One more stop was made in a similar isolated home, where the father gathered his little brood for worship. This man elicited my profound admiration. Alone, he has stood, sturdy and strong. Perseveringly he is bringing up his four little boys to believe in the Christ. The oldest of them quite won my heart, with his open face and clear eyes. They were all scantily dressed, but come to think of it, I think the youngest did have a necktie or something of the sort, about his neck!

Coming within sight of home we were pleased beyond measure to see the wife waving her hand in the distance. The house looked good to me, the mistress looked better and say didn't I pitch into the Literary Digest! the mail!! the grub!!! and the piano!!!!

---

## MOTHERS' MEETINGS.

"Here they come;" "No she's a Korean, altho she does wear foreign clothes;" "Did you ever see so large a thing that was not foreign?" "What a strange noise!" "Be quiet now, for they are going to pray." "Oh, have you come too;" "No, I can't look at that book for I am a catholic;" "Two suits of clothes!" "Ten! who ever heard of such a thing!" "A bath every day!" "Not use a dirty, colored rag to wipe its eyes;" "How can you give a baby water?" "Only once every two or three hours?" "That's true;"—

No you are not in an insane assylum; but attending a mothers' meeting such as are held once a month in five of the twelve girls' day schools conducted by one of the Women workers of the Methodist Episcopal Church in and around the city of Seoul. These meetings are attended by the mothers and other relatives of the school girls, many of whom never go to church, by the Biblewomen, and many of the church members. Not counting babies or school girls the average attendance is fifteen and all seem so interested in the study of Mrs. Noble's book entitled Advice to Mothers that it is a pleasure to watch them. There are always songs, prayers, and a Bible lesson beside the regular study, so that no woman leaves the church without some knowledge of the Way of Life, in addition to what she has heard about the care of her children.

The comments on the teaching are most interesting, and grow more so from month to month as the work progresses.

This is one of the most interesting and we believe a very profitable phase of the day school work and will richly repay any one who can give it time and thought.

O. M. T.

## A COUNTRY TRIP IN KOREA.

BY MISS FLORENCE STARR.

It is a bright morning, the 5th of December, and in company with Miss Albertson and Mrs. Cable we start in "rickshaws" for the village known as Kok Sim Sa, nine miles away. Already seven young women from the Bible Women's Training School have started. They have gone ahead for they are to walk. Our way at first leads through narrow streets with shops on either side where we can see displayed the fruits and vegetables of the winter market or the wares of the tin smith and the cotton merchant. But people in their quaint-garb are most interesting. Here is a woman with a curious garment of white over her head, partially concealing her face; there one wearing a green coat with red ribbons and white bands. We are told she wears this as a mark of bravery on the part of her feminine ancestors, for so heroically defending the city at one time when it was in danger. The women donned their husbands' coats and fired the guns on the city wall thus frightening away the enemy. Ever since she has worn the green coat with hanging sleeves as her badge of honor. They say that not until she is prepared for burial are her arms put into her sleeves. Other strange figures greet us, children in bright colors; men, some dressed in white with small black stove pipe hats made of horse hair, others with immense straw hats which droop over their faces. Some of the large hats have a feather in each of four sides, others have a peculiar curve in the edge that indicates that the wearer is a mourner. As we pass along the street we are continually met by these men with the big hats leading oxen heavily laden with fuel, wood, grass or pine boughs—to feed their "kan" for this is the country of warm floors.

Our road widens and a stream passes through it. All along this stream are women washing their clothes on the stones; great earthen jars are used instead of clothes baskets. When they are through work they place these jars on their heads and walk erect and with no seeming difficulty carry them home.

We come to the picturesque city gate, made more interesting by the quaint figures passing to and fro. We hurry to get our kodaks adjusted, for we must have some of these bits of the Orient to take home with us. Again and again we are captivated by the groups that we see in this wonderful setting.

Korea is a land of hills. As we pass out of the gate we can see them stretching one beyond another until away off there we see them, high and snow-capped, clad about with their garment of blue. Sheltered in the numerous valleys thus made we find many villages. These can only be reached by going over the hills and down again. The roads are not prepared for horses and wagons, if they were where are the horses? In many places the hill is too steep for the "rickshaw" man; in others the road too narrow to be safe. So we must walk much of the rest of the way occasionally getting in to ride over a level strip of ground. In one



place the "rickshaw" man must carry his "rickshaw" over a narrow foot bridge.

The village to which we are going is called, "a shrine for every spirit" and along the way we find shrines to the evil spirits. Beside the shrine will be a pile of stones thrown there by passers-by to attract the attention of the evil spirits while they pass. A little tree or branch will have tied to it many rags indicating the prayers that here been made to the spirit.

As we pass a little farther on we find ourselves leaving the pine covered hills and these before us seem to be covered with mounds. Oh yes, they are graves. We look in all directions and there seem to be no space left for cultivation, so thick are the graves in this vicinity. We are led to wonder how many of them went to their graves by the way of spirit shrine.

When we come down the last hill we can see the village with its thatched roofs just ahead. We ride through its narrow streets directed on our way by some of the villagers who know the place of the meeting. Very near our stopping place, an old gentleman, tall, with gray beard, and dressed in his long "turamagie" of tan silk, steps out and invites us to his home after the service. He is an interesting personage and we are glad we are to see him again.

When we reach the little church we find that the bible students are already there and the people who have been waiting for our arrival at once fill the church. A group of children from the village school (for this is a village where the people support a day school) march up and arrange themselves in a line outside. At a given signal from the teacher all bow to us, after which they march in to the church and take their seats on the floor in a group at one side. Many women come, some alone, many with babies on their backs or walking beside them. We wonder if you can picture a Korean service where nearly half the women bring their children, and these children but little trained in the art of keeping quiet? Some cry for food and the feeding of the babies is most common in any Korean audience. And some cry because they are restless. Mothers with babies on their backs, for this is the way they carry them, frequently walk about to keep them quiet. Children a little older play with each other or amuse themselves, as I saw one child, by sticking their fingers through the paper doors.

The church is a Korean building with the characteristic beams supporting the roof. The doors and windows are of lattice with white paper ceiling. A stove is in the center of the room but it is not used to-day. The floor is scrupulously clean and here and there, largely covering it, are round straw mats to sit on. Two or three benches with no backs are placed at the front and side for the visitors or any others who might want to use them. A square table and one large chair behind it complete the furnishing of this church.

I wish I might picture to you that interesting group seated there in the little church and looking up with eager faces from the floor. To

some the old story is very new. As we look outside we see men arranged on benches which have been carried there. They are officials of neighboring villages who have sent word before the service to ask if they may be allowed to sit outside and listen. These Korean gentlemen look very dignified in their tall, black, horse-hair hats and black overcoats.

The service consists of songs and addresses, mostly by the bible students. After the general service the bible students continue a time in personal work while the rest of us continue the singing. The appeals have been effective and eight women and six men give in their names as wanting to become believers. These women will be further taught and helped by the bible students, two of whom go to this village each Sunday for service.

The service over, we go back to the home where the old gentleman had invited us. Here we find our hostess is the small faced lady who sat at our right during the service. Her small son, the pride of the family, was with her. Yes, it was her husband, too, who stood at the door of the church and responded so fervently when asked to lead in a closing prayer. A man of dignified bearing, a leader in this village and surrounding country, Miss Albertson tells us of how two years ago he was converted and began to live a right life. He, like so many others in these lands, was required first to put away his concubines, after that was done, a son was born to his wife. This caused great rejoicing and was counted an evidence of God's approval. As we enter we find this is no ordinary home. There are several courts, some for women and some for men. As we are shown through the inner men's court we find there the old gentleman who first met us at his door, the father of our host. Here in his comfortable room he spends his time carving in wood, and weaving straw shoes such as are worn by the Koreans. This is a pastime, for he no longer needs to labor. As his habit is, he gives us a pair of his straw shoes as a souvenir. All about in this men's court are great stone jars or "tokes," the pride of every household, turned upside down. We are told that formerly, before this old man and his son became christians, these were used for wine; now there is no use for them and they remain turned down.

But we must hasten back into the women's quarters for they have a lunch prepared for us. We are not alone, for many women followed us here and they even stand about and watch while we eat. As we enter the house we leave our rubbers on the porch where the native people leave their shoes. We enter one room through which we are ushered into another. There before us is a table about one foot high and two by three feet in size. We sit down on the warm floor beside it and heartily enjoy the meal. I am sure you will be disappointed when I tell you it was not a Korean meal. They have tried instead to get the things they think the foreigners will like. There are hard boiled eggs with shells off, oranges and apples peeled and quartered, cake, candy and tea. But they have also the favorite Korean relish "Kim Che"; I am glad for I have wanted an opportunity to taste it. With the chopsticks I pick out several pieces and must say I quite enjoyed it. As we eat we look about



to see what furniture the room contains. There are two or three beautiful "changs," chests of stained wood with elaborate brass trimmings, in which are kept the bedding which is placed on the floor at night. One or two small photographs decorate the walls and that is all, but everything, including the floor, is spotless.

As we say our adieus a young woman comes forward to present each of us with a half yard piece of cloth which she has woven herself. We accept the gift and take our leave of this family and this little village feeling we have had a most interesting experience.

---

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With commendable enterprise the Korean Religious Tract Society has circulated samples of their Reward Cards for Sunday-school children that have been published recently. Series A. comprises over one hundred different texts with suitable floral designs in several colors, and Series B. contains thirty-two texts with colored pictures illustrating each text. The former are sold at 18 *sen* per packet of 100 assorted cards; the latter at 13 *sen* per packet of 50 assorted. These are the first Reward Cards to be printed with the texts in Eunmun and we heartily endorse their issue, for we anticipate a large sale for them as a considerable demand must arise when their suitability becomes known. Reference to other new Tract Society publications will be found in our advertising columns.

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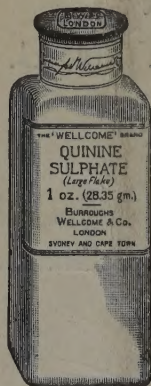


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